ZIONS HERALD

Jan 49
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TO REVIVE

TO REDRESS

TO RESIST

The plain meaning of the first amendment to the Constitution which forbids Congress to make any law "respecting an establishment of religion" has been obscured by specious propaganda tending to confuse the public mind as to the clear-cut line of separation which this amendment draws between church and state.

We shall endeavor (1) to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed, (2) to redress the specific violations which have recently come into force, and (3) to resist further encroachments upon this constitutional principle.

—*From the Manifesto of Protestants and Other Americans United for the Separation of Church and State.*

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JAN 22 1948

JANUARY 21, 1948

FROM COVER TO COVER

METHODIST "STANDARDS" OF MARRIAGE discussed by Professor L. Harold DeWolf of Boston University School of Theology.

The Rev. Charles Parkin of Rumford, Maine, urges us to make the year 1948 OUR SHINING HOUR.

FREEDOM TRAIN CAME TO OUR TOWN, says the Rev. Lyndon B. Phifer, editor of adult publications of the Board of Education of The Methodist Church.

Dr. Martin Hayes Bickham of Wilmette, Illinois, chairman of the Illinois Inter-Racial Commission, presents THE RACE RELATIONS MOVEMENT GROWS UP.

THE SCIENCE OF DYING discussed by the Rev. Dr. Clifford H. Osborne, minister of Pleasant Street Methodist Church in Waterville, Maine.

READERS WRITE

Up To Date

I am nearing 82 years of age. I appreciate the ZIONS HERALD very much; its frank discussions, open facts on up-to-date questions, and its spiritual uplift. It's my way of keeping in touch with our great Methodist Church. I think ZIONS HERALD grows better every year.

ETTA W. TILTON,
Raymond, N. H.

Warming the Heart

Through the friendship and courtesy of Mrs. Harry A. Burnham, author of "The Homemakers' Corner," I shall enjoy a full year of reading ZIONS HERALD.

Reading from cover to cover of this religious magazine is just like going to church, with the difference that it can be done in the comfort of your own home. I have thoroughly enjoyed every item which the magazine contains. "Getting a Kick Out Of Life" is grand! But I especially like the everyday homeliness of Mrs Burnham's writing One never will know just how her thoughts run; but however it may be, they do a world of good to someone, somewhere. She quite often surprises with the friendly thought of a reader. I like to feel, with a new surge of love for her, that I am the "woman from Maine" whom she mentioned not long ago.

I only wish that each and every reader of her "Corner" could have the good fortune to meet and know this most Gracious Lady. May she continue to warm the hearts of many of her readers and start the day with sunshine as she does mine. May God bless ZIONS HERALD and her.

MRS. JAMES E. EMMONS,
Kennebunk, Maine

Greetings From Delhi

The Delhi Annual Conference met at Meerut, U. P. India, Dec. 6th to 15th, under the inspiring leadership of our Bishop J. Waskom Pickett, of the Delhi Area.

In spite of the floods, terrible communal trouble, the coming of thousands of refugees and high prices, the reports of the district superintendents and preachers gave ample proof that there is a spirit of optimism abroad and that the work of Kingdom building is progressing. During the year there were preparations for Independence Day which was celebrated on August 15th. India is now free and has her own leaders to carry on the task of governing India. She is also free to accept the Lord Jesus Christ as her Saviour, and the reports showed that many are turning to the Lord. Immediately after independence was declared there came a period of great trial for all of us but we rejoiced that during terrible communal discord not one of our missionaries or Indian preachers or their families was molested. Rather, on all sides reports have come showing how greatly the efforts of our Christians to relieve and help the suffering and dying were appreciated by non-Christians. Many refugees, after days of great anxiety, found a haven of safety, either in homes of Christians or in Christian institutions.

An American visitor called on Mahatma Gandhi while he was in Delhi and asked him what would happen to the Christian minority now that India had obtained her freedom. Mahatma Gandhi asked the visitor, "When has the Christian community become a minority? If they have the Lord Jesus Christ with them, they will never be a minority." The visitor replied, "That is true. But in the days of the Roman Empire the Christian minority were terribly persecuted by the ruling majority. Do you consider that t may be persecution of the Christians the present set-up?" "Most certainly, swered Gandhi, "but if you have read c history you will recall that the Ch church always grows under persecu The reports of the district superinter and preachers showed that there has some persecution, but true Christians proved faithful and are giving a goo ness for Christ.

Many refugees have found a haven Christian Bungalow and grounds in Sc which is in the Delhi District. As th sion Bungalow was vacant, more than dred refugees moved in, and nearly a sand more are camping in the yard an buildings. Now, what should be our a toward these refugees? The district su tendent's report showed that these poo ple were being helped in every way. children have been invited to atten mission school, and two chapel servi conducted each day to which they vited. Three retired Bible women are ing the Scriptures to the refugee wome this service is being greatly appr These are signs that there is a definit ing to the Lord Jesus Christ.

During the conference, Dr. Donald I of our Methodist mission in Moradaba three very helpful lectures on visual tion. His movies were enjoyed by a conference, in its memorial service, bered with great affection the late Bi W. Robinson, who passed away duri year. He had spent over fifty years i and did a great work which will largely in the building of the King India.

Bishop Brenton Thoburn Badley, was present and brought very helpf sages to those at the conference. T ference elected, as their ministerial to the General Conference in Boston, D. Bisbee, superintendent of the De trict; and they elected Mr. T. B. F of Delhi as the lay delegate.

We do not know what the comi will bring to India, or to those w laboring here. But we know our Gu we have faith in Him.

(Rev.) R. D. E
Delhi

Must Have It

After being a subscriber off and about fifty years, it distressed me that my paper should be stopped still unpaid. I must have it again a a postal note for $3.00 to bring me numbers as well. I cannot be witho must let some other needed things not say more.

LOUIS I. Ho
New Port Rich

adlines in Religion

weekly roundup of religious news as ported by Dr. J. Edward Carothers, inister of Calvary Methodist Church, Albany, N. Y.

ve Bishops of the Russian Orthodox rch in North America have been ordered ed on trial. The order comes from Mos- Patriarch Alexei, leader of the Russian odox Catholic Church.

he order follows an attempt of the Mos- patriarch to bring the 250 parishes of the rican church under its jurisdiction. The rican bishops are ordered to appear be- a court of bishops to answer charges of bborn attempts to split the church."

lmost one million church members come er the leadership of the bishops who have ordered to trial, and reports indicate none of the bishops is expected to heed summons to appear before the Moscow rch Court.

r. Ralph M. Arkush, general counsel for Russian Orthodox Church in North erica said the American churchmen could consent to an administrative alliance the Russian church and still remain to their obligations as citizens of the ted States. He said that while his church iritually a part of the Russian church, it not be identified with it in organizational ters.

his is not the first time a serious split has eared between the Russian and American ches of the church, but this one would ear to be leading toward a final separa- of the two bodies. If this takes place, it mean that the American branch will in full power of control over all matters aining to the church.

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early fifteen million dollars worth of re- shipments were made by American Prot- nt and Orthodox churches in 1947. This early one million dollars in excess of re- given the year before. More than 30 de- inations, representing 30 million mem- , participated.

Walton, Georgia, a group of white citi- is raising money to rebuild two Negro rches which were recently destroyed by Wide publicity was given to the destruc- of the churches but no clue has yet found which would lead to those re- sible. In 1946 Walton County was the e of the lynching of four Negroes, and evidence of fraternity in the community distinct and hopeful contrast.

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he manifesto of the Protestants and er Americans United for Separation of rch and State has been assailed by the

(Continued on page 66)

A Manifesto

Following is the text of the Manifesto issued by the Protestants and Other Americans United for Separation of Church and State

The officers and the widely representative National Board of Advisors of this organization desire to speak frankly and clearly to the American people concerning the purpose for which this undertaking has been launched. Its single and only purpose is to assure the maintenance of the American principle of separation of church and state upon which the Federal Constitution guarantees religious liberty to all the people and all churches of this Republic.

Protestants and Other Americans United has been called into existence because this principle has been and is being violated, and threatened with further violation, in certain areas and by certain acts of both Government and church. The plain meaning of the First Amendment to the Constitution which forbids Congress to make any law "respecting an establishment of religion" has been obscured by specious propaganda tending to confuse the public mind as to the clear-cut line of separation which this amendment draws between church and state.

Denies Any Church Is Target

Protestants and Other Americans United does not concern itself with the religious teaching, the forms of worship or the ecclesiastical organization of the many churches in our country. It is no part of our purpose to propagandize the Protestant faith or any other, nor to criticize or oppose the teaching or internal practices of the Roman Catholic Church or any other. We have no connection or sympathy with any movement that is tinged with religious fanaticism. Our motivation arises solely from our patriotic and religious concern for the maintenance of the separation of church and state under the American form of government.

Nevertheless, the existing situation cannot be dealt with save by frankly taking account of the specific sources from which violations of the First Amendment originate. But our undertaking is not primarily directed toward these sources, but toward those agencies of government—local, state and Federal—which weekly yield to their demands.

Congress and all state Legislatures, and all executive and judiciary agencies of government must be warned that they are playing with fire when they play into the hands of any church which seeks, at any point however marginal, to breach the wall that sharply separates church and state in this country.

The principle of their separation is so firmly established in a long tradition as well as in the Constitution that any tampering with it will tend to light the fires of intolerance and fanaticism which our system of government is designed to prevent.

"Open Forum" Is Requested

Our operations, therefore, are not inspired by any religious differences, but by a common conviction concerning the religious liberty of all faiths. The internal differences which distinguish one church from another have no place on the political level. Their consideration belongs in the open forum which the Constitution has provided for freedom of conscience and the free exchange of opinion. Here all the churches have liberty to worship as they desire, to propagate their own faith and to maintain such organizations for this purpose as they deem expedient. In the open forum of religious liberty, they may meet one another in cooperation or in controversy.

(To Be Continued Next Week)

The Race Relations Movement Grows Up

MARTIN HAYES BICKHAM

Twenty-five years ago, Dr. Shailer Mathews, then dean of the Divinity School, University of Chicago, asked the writer to serve with him on one of the early interracial commissions set up in this country. This was shortly after the race riots that appeared in the aftermath of World War I in several American cities. The Chicago Church Federation, under Dr. Mathews' leadership, undertook to see what could be done to prevent any repetition of such racial conflict among Chicago's residents.

In some such small ways in Chicago and other American cities, what may now be called the American Race Relations Movement began. Much evidence is now at hand to show that this movement has now grown up. It has drawn to itself friends and resources from several directions in these twenty-five intervening years. The present strength and proportions of this movement have been clearly evident in the gathering of leaders in the race relations field that met in the International House at Chicago during the week of Nov. 13th.

The 1947 Chicago Race Relations Conference

The way this race relations movement has spread across America is indicated by the types of leaders present and the agencies and community forces represented in this 1947 Chicago Conference. At the invitation of the American Council on Race Relations, which is in itself a sign of the coming to maturity of the race relations movement, one hundred and forty (140) officials and leaders of various types of race relations groups and agencies came together representing communities scattered from coast to coast.

It was evident that there was a definite connecting bond linking these agencies together running about as follows: Local race agencies have a responsibility to work with citizens in their neighborhoods, to further necessary legislation, to encourage and work with and defend when necessary municipal and state race agencies and to aid national agencies in realizing national and world goals of protecting human rights. Official municipal and state agencies have duties in maintaining law and order, in stimulating responsible government officials to operate their agencies without discriminations and to work for the reduction and elimination of discrimination and segregation in all public services

All of these need to rally behind and cooperate with the nation wide agencies in implementing the movement to sustain and strengthen civil rights through action by the Federal government. As a move in this direction the conference passed a resolution endorsing the principles enunciated in the report of the President's Committee on Civil Rights and authorizing the Continuation Committee to implement the realization of the findings of this report in every possible way. Thus the race relations movement has developed a sense of unity and its various members went back from this conference with a renewed confidence in the justice of this cause and a freshened loyalty to its local, state and national goals.

The diversity of these race agencies despite their unity, produced several major emphases that ran through the many discussions and at times hot debate of the several sessions. Discussion of five of these major emphases will show more clearly the ways in which this race relations movement has grown up since the early 1920's following the First World War.

The Emphases On Groups

In the early days race relations leaders were talking about persons and personal race prejudices. This conference had merged persons into groups. There was much talk of "minority" and "majority" groups. "Neighborhood"

LIGHT OUT OF NIGHT

Manfred A. Carter

The cliff is tall
And brown leaves swirl over it
Into the sea—
Like dead birds,
Or old words,
And dreams gone from me;

But God's first thought
Is like a stone falling hot
Into the night—
Rippling wide
On the tide
With a wave of light.

I do not need
To think about dead old leaves
And these short years—
Here is light
Out of night—
And I learn from tears.

Washinton Diary

December, 1947

Samuel W. Irwin

On the White House lawn dusk was
ering as the Marine Band wound up its
cert and the high school chorus march
singing "O Come All Ye Faithful" fo
tree lighting ceremony. President and
Truman and their daughter, Margaret
their places on the stand looking towa
Ellipse drill ground.

The President may not be a comma
figure to everybody at a joint session of
gress with ten points in his note boo
how to curb inflation, (nobody else l
very commanding there: some of them
figuring how they'd counter any progr
might present) but at a friendly
House lawn gathering with a crow
armed of their prejudices and the po
cynics not out on such an occasion, the
dent is the nation's number one wel
A crowd of 7500 delights him. His
clasp for the battle-marked veterans sea
front of the standing watchers was
hearted.

It is an inspiring spot just here. T
west, over the iron fence, is the Sta
partment and the monument of Worl
One to the Rainbow Division. To the
the Treasury Building, boasting two
in bronze: — Alexander Hamilton
south front, first secretary of the Tr
who according to Daniel Webster
the rock of the national resources, an
dant streams of revenue gushed fort
keen, Swiss-born Albert Gallatin, fou
retary, at the north in new bronze.
base one reads "Steadfast champion
mocracy,—genius of Finance," (who i
bargain, made a high type transaction

st Louisiana purchase at 15 million). uthward is the towering shaft of the Washgton Monument and farther out the Monello dome of the Jefferson Memorial.

Senator Lodge, R. Mass., speaking of the sk that confronts us refers to our public lations in Western Europe in stirring ords. "No tactful and effective means of esenting our hopes and our aims to the eat masses of population in Europe are ing developed," says Sen. Lodge, adding t is clear to me that in Western Europe e are losing the battle for men's minds." nd Congressman Taber (R. N. Y.) chairan of the House Appropriations does not ove an eyelash. With our place to stand d our leverage, the recent Special Session Congress was able only to pry up "a sort pathetic mouse" says one, to scare off high ices and threatening inflation. And Cong. olcott, R., Mich., co-author of the "mouse ll" sits complacent.

Brightwood Park Methodist has just cometed an unusual series of evening services ith the sermon being given by young eachers from the pre-ministerial group at merican University. The inspiring reonse of the congregations was sustained roughout. The Rev. Thomas B. Ehlers, astor, had the effective collaboration of resident Paul Douglass of the university. he Youth Fellowship of the local church onsored the grograms.

As I write, the Baltimore Conference outh delegation is en route for the Methodt Youth Convention in Cleveland, Ohio. he special train bearing placards "Clevend Convention of Methodist Youth" set out om Baltimore, taking on 75 from Washingn environs last night. A group of young lored Methodists from North Carolina ined up there. I ventured this query of a inister friend: "How will they manage with ir racial segregation barriers riding through e District of Columbia?" "Youth has a ay of breaking down barriers," was his ply.

IGHTING CANDLES

Vesley H. Hager

ith all common folk of earth
ho hope and work for peace
We too sacrifice and pray.
et we watch the jealous nations,
ear the men of mighty stations
Argue, struggle, and debate
Over common people's fate
Until our hearts grow weary
And the way continues dreary
And our souls turn gray.
ut as the sunlight ebbs away
nd faith's flame dwindles to a spark,—
hank God for men who bravely stand
ighting candles in the dark.

and "community" groups were much in evidence. Even "city-wide civic" and "state wide citizens" groups were frequently discussed.

The groups that were promoting "racism" of the Nazi type came under close inspection. "Hate" groups and ways of preventing their destructive activities, such as the new Indiana "Hate Group" law, received considerable attention.

To top all this the conference gave opportunity for leaders of race agencies to form a continuing organization. To this was given the name: "National Association of *Inter-group* Relations Officers." In it are officials of (1) city wide civic groups, (2) municipal race or community relations agencies, (3) state official race commissions. By wise agreement, the American Council on Race Relations provides the secretariat for this national group.

The Emphasis on Pressure Tactics

The presence of a number of outstanding leaders in the union labor movement brought up discussions of pressure tactics in several sessions. It was evident to an "old timer" like the writer, that leaders in Race Relations and in minority groups were taking "a page" from the tactics of the older labor movement. Consequently there was frequent discussion of the techniques of pressure procedures and sharp debate, at times, whether or not "pressure tactics" should be used at all to achieve race relations goals. This mood within this maturing race relations movement was evidence that new leaders were taking hold and new techniques being worked out. There was a marked restlessness when advocates of the "status quo" called for "slow down" or "caution." The majority wanted to get on toward the perceived goals and were not too squeamish about using developed pressure tactics to aid their activities.

Dependence On Government

These delegates were seeing clearly that under our American System increasing dependence upon government to protect citizens against discriminations by other citizens was essential to the continuance of our civil liberties. The legal status of the citizen such as justice before the law and equality of opportunity, were realized to be necessary for all citizens. If discriminations crept in to violate these rights for some citizens the rights of all were impaired and threatened. So the discussions sought light on how various levels of our government, such as (1) municipial (2) county (3) state (4) federal could be strengthened and made more effective in the protection of the rights of all citizens. This led to the questions as to how police forces, local, state and federal, could be trained to understand and successfully resist emergent racial conflicts. The insight of Abraham Lincoln, uttered 90 years ago in 1857 was emphasized,

> "It is the duty of every government to give protection to its citizens of whatever color."

In this connection the experience of New York State in protecting its citizens against discrimination in employment was examined carefully, and the recent efforts in Illinois to protect all citizens through enforcement of the Civil Rights laws by state's attorneys in the 120 counties of the state, was discussed and widely approved.

The Reliance on Science

In this emphasis evidence piled up to show the race relations movement has really grown up. Whole sessions were given to the discussion of scientific techniques for influencing various phases of race relations. Frequent reference was made to research projects already completed, or under way, or being projected. Many expressed confidence in the problem solving resources available in the social sciences. But, some others raised question about too complete reliance upon science as a means of solution of race issues. The differences of opinion

(Continued on page 68)

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Protestants And Other Americans United

Never before in American history has there been such a determined and well planned campaign to defend civil liberty as the recent program announced by the newly-formed committee called "Protestants and Other Americans United for Separation of Church and State." Their program is forthright and free from bigotry and will do more than any previous movement to rid our nation of the growing respectability of church and state combines.

The committee has issued a "Manifesto" which should be carefully studied by every churchman. Copies may be secured by writing to the treasurer, Mr. E. H. DeGroot, 924 Colorado Building, 14th and G. Streets, Washington, D. C. Contributions for the work should also be sent to Mr. DeGroot.

There are two matters which are of chief concern to the committee: (1) the use of public tax funds for sectarian purposes; (2) the presence of a representative from our government at Vatican City, headquarters of the Roman Catholic denomination. These are vital issues and cannot be ignored any longer by churchmen who know that both of these evils are in theory and in fact direct violations of the principle of separation of church and state.

Many Roman Catholics are in open disagreement with their church's leadership and are insisting that their hierarchy cease making demands that state a federal funds be used for religious purposes. M Protestants stand firm in refusing state funds for th purposes, and the majority of American Jews h consistently opposed this trend. The latter gro a minority, knows from bitter persecution w happens when any religious group gains official r ognition and financial support from the state. P estants and Jews have suffered complete discrimi tion in Spain, Italy, and most of South America cause of the state relationship of Catholicism in th countries. Roman Catholics suffered under the s and church combines of Lutherans in Germany. cently the Roman Catholics were publicly em rassed in England when at Princess Elizabeth's w ding the hierarchy was not allowed to deliver formal congratulations of their denomination. (British did, however, reverse this decision after a g protest was voiced by Roman Catholic, Protestant Jewish spokesmen who opposed the official statu the Anglicans in that country.)

So long as one penny of public funds is used for tarian purposes, or one religious group is granted status of a government, there will be bigotry and secution. We hail the "Protestants and Other A icans" as an organization which deserves the com support of every freedom-loving person in our ocracy.

Palestine Haganah Is Legal

The barrage of Arab League propaganda now ing the pages of our American newspapers is b to be misleading. We are being told that the Je Palestine have no legal right to defend them with their own militia, the Haganah. This is not The Jewish Agency in Palestine has acted in com accord with the United Nations proposal for tine and is using its official army to defend the J people against the Arab raids being conducted the leadership of the former Hitler aide, the ex-C Mufti of Jerusalem. The Arabs have defied the U Nations decision.

The tragedy of this current violence in Palesti in the refusal of our government to allow ship of arms to the Palestine Jews who desperately means of defending themselves. The United N ought to act at once to control the Palestine situ so that when the partition plan goes into ope there will be security for both Arabs and Jews Arabs are armed by the surrounding Arab st

of them members of United Nations—while the vs are made to suffer further tortures and destruc-n. The British have announced that they will soon thdraw from the area and turn over police duties the Arab Legion! In the meantime the British are ısistently disarming the Haganah and giving those ns to the Arabs to continue their ghastly massacre Jews.

Until United Nations provides a means of imple-ɜnting peace in Palestine, we in America should de-ınd that our government share the burden which is tragic situation presents. Peace must be preserved!

The Baldwin-Wallace Episode

Our Methodist college at Berea, Ohio, has been ack-listed by the Roman Catholic hierarchy of eveland by being called a place where heresy is ught. The compulsory course in "A Philosophy of eligion," based on Dr. Edgar Sheffield Brightman's ok by that name, is regarded by the Cleveland urchmen as being too dangerous for members of eir church to study. The hierarchy also objects to e Bible course and the compulsory chapel service. ast reports indicate that fifty-nine of the one hundred d sixty-three Roman Catholics enrolled at Baldwin-'allace have withdrawn from the school, and prob-ly more will follow. It is interesting to note that *all* oman Catholics registered at Baldwin-Wallace are ot withdrawing, despite the order from their hier-chy.

There are several interesting sidelights to this story. the first place, Dr. Brightman, Bowne Professor of ıilosophy at Boston University, although a great and ogressive Protestant, is actually a member of The merican Catholic Philosophical Association. Last ring Dr. Brightman addressed that association when held its annual meeting here in Boston. In the cond place, Dr. Brightman's book, which has been lled "out of bounds" by the hierarchy, does not pro-ss to be anything more than *a* philosophy of re-gion. In the foreword to the book, Dr. Brightman rote this interesting sentence: "Only God, or one ho confuses himself with diety, could write *The hilosophy of Religion.*"

We would side with the Roman Catholics on their omplaint against Baldwin-Wallace if that school ere demanding a sectarian or dogmatic approach to story, philosophy, religion, or any other subject, but e school is making no such demand. We believe at the Cleveland hierarchy has made a serious blunder in this instance. No philosopher in America has enjoyed as wide and as thoroughly appreciative an audience as has Dr. Brightman. He is held in high esteem by Jewish, Protestant, and Roman Catholic philosophers. His books and the hundreds of students who have studied under him give ample evidence of his honest intellectual approach to philosophy and to religion. Roman Catholics are missing a great opportunity if they refuse to avail themselves of Dr. Brightman's work.

Baldwin-Wallace has stated that it has no intention of removing its course in Philosophy of Religion from its required list. Dr. Wright, the president of the school, and the dean of the college have stood firm in this right. They have pointed out that any student is welcome at the school, but that the college catalogue had made it clear that there were certain required courses, the course in question being one of them. We admire their stand!

100 Years In China

This past week the Methodists celebrated the completion of one hundred years of work in China. It was an almost grim celebration, for no nation is more insecure than China at this minute. Intelligent leaders have no confidence in the present Nationalist Government of Chiang Kai-shek. The communist alternative to the nationalist is certain to bring an end to any hope of democracy in that nation. Caught in the midst of a civil war with communists on one side and the nationalists on the other side, our little band of missionary workers are lonely people who are hard at work attempting to preach, teach and demonstrate the gospel of Christ.

Bishop W. Y. Chen, resident in Chengtu, Bishop Carleton Lacy, resident in Foochow, Bishop Ralph Ward, resident in Shanghai, and Bishop Z. T. Kaung, resident in Peiping, are giving courageous leadership to this work. They, and the missionaries under them, have a right to expect the support of their work from the people called Methodists.

If there is any force which can create a strong wedge between the attempts of two totalitarian camps to crush China, most assuredly that force is the work which our Christian missionaries are doing. Here is a country where the Christians have not become smug in their institutionalism, but rather, where they are hard at work showing a nation how important human personality is once it has become related to the fatherhood of God and the brotherhood of man.

The Science Of Dying

CLIFFORD H. OSBORNE

Would those of us who rattle off Joyce Kilmer's "Trees" be quite so happy with another poem of his containing the line: "They shall not live who have not tasted death?" Kilmer knew, nevertheless, that he was expressing a Christian principle stated in the New Testament, often overlooked, but sometimes re-discovered. Thomas A. Kempis expressed it: "Know well that thou oughtest to lead a dying life," and so did St. Francis de Sales: "We must die in order that God may live in us." William Blake, that very cheerful soul, was worried lest he show up on Judgment Day *before* he had been annihilated!

Who or what must die? It is the "flesh," the "natural man," the "old Adam," the lower self, the ego which must die. The self-centered life with its attitudes and habits, its greed, fear and pride, must be mortified or crucified, says the New Testament. We only live spiritually, eternally, and in God, as we carry out that crucifixion.

Now, no person is easily going to surrender the dearest part of himself for crucifixion; nobody will easily submit his life structure for destruction. Therefore, this kind of dying is a man-sized job, and few there be who are willing to tackle it. (Few there be who even believe in it). One old saint knew this only too well: "It is a science most profitable and surpassing all other sciences to learn how to die." It is difficult, but there is no true Christianity without it. For Christ came not to improve people, but to kill something in them, that a new kind of life might spring forth. Let us glance at three methods of this surpassing science of dying to self.

Loving

The positive method is expressed in such terms as kindness, brotherliness, serving, loving. All these are a going out from oneself into the lives of others; they spring from a forgetfulness of self and a concern for others. Blake put it in a famous phrase: "Every kindness to another is a little death in the Divine Image." Henry Scougall said with his Scotch vigor: "Perfect love is a kind of self-dereliction . . . a kind of voluntary death, wherein the lover dies to himself, and all his own interests."

Anyone who has known romantic love understands this. It is sometimes utterly reckless in its sheer abandonment of many hitherto valued things, and its sheer abandonment to the beloved. For his sake, for hers, one will do almost anything, and be dead to security, to loss, to reputation. And parents? How much will a parent not sacrifice for a child? How much will a friend sometimes sacrifice for a friend? Truly this is selfless inasmuch as it self-loss. All grades of loving, ranging from kindness to utter sacrifice, possess this characteristic of going out from self into the lives of others, and they may lead to the death of the ego.

They may! The difficulty is that the very thing we are trying to kill can creep into our brotherliness, so that we expect some return, expect to be thanked, to be appreciated, expect our love to be reciprocated. Then our love is itself egotistical. Herein lies the danger of instinctive love between those whom we call "loved ones." It just naturally craves a return. Herein also lies the danger of the naturally kind and brotherly person—his brotherliness and goodwill may easily be an extension of his own ego; hence, when he is rebuffed he takes it very hard indeed. This is why those of us who are not naturally brotherly should never envy those who just seem to have been born "good." We have a great deal to learn, but they may have a great deal to unlearn before their goodness has been made clean of all egotism.

Only when we love without expectation of reward are we going out of self

On a Wide Circuit

W. W. Reid

Tomorrow's Church

Perhaps I had previously been reading many of J. Edgar Hoover's statistics on linquency, or I had been taking too ously the moan of the old-timers that " today don't go to church and Sunday sc the way they did when I was a boy." W ever the cause of my earlier pessimism, I now confessing that one of the most h ening experiences of recent years, for me sonally, was to be permitted to sit on sidelines and observe at the recent Meth Youth Conference in Cleveland.

To see 10,500 vigorous, enthusiastic school and beginning-college youth gath under one roof, bent toward one goal, ing their voices together in praise and and petition, giving up what might been a night of New Year frolic and friv to join in a Communion Service, was in an inspiration. Even the Cleveland new and news photographers — who know often only the youths of the courts and amusement halls—commented upon it. the police assigned to the area found no to do but direct traffic.

They Knew What They Wante

There was, unfortunately, not much c in so great a group for individual you pression. But I gathered from what the plauded and what they did not applau they were thinking, and knew what wanted, and where they were going. pulpit oratory—and there was some— them restless and attention lagged. But Dr. Diffendorfer bore down upon the of race prejudice anywhere in the and when he called upon them to unde and to enlist in the modern missionar gram; when Dr. Raines called them to Christian living and action in the wor day, to re-examine faiths and attitude actions in the light of world needs and discoveries; and when several speake nounced plans for universal military tr as a solution of world problems and ter then the youth applauded, gave heed, cards of decision and consecration. An gave rapt attention, too, to the lovely and the quiet humor of that master singer, Roland Hayes; and to the "The Mighty Dream," vividly depicti life and motives of Christ—a drama on the evening of New Year's eve.

Housing 10,500 youth in an alread crowded city was something of a pr More than 3,600 boys were housed former bomber plant, twelve miles town. But that situation, cheerfully ac gave occasion to the "best line" on th gram. Someone spoke of the day

vords will be turned into plowshares, and omber plants into dormitories."

I may be unfair to my generation, but I n not sure that, at the age of these young eople, we would have known where to aplaud at a conference like this. At least we ever had the chance, perhaps never craved ! There is a "new look" and a new outlook these young Methodists, and I rejoice in it!

As the conference closed, I said to a colague of mine, "Well, I guess the old Methdist Church won't fold up when you and I ass off the scene."

I think there was something of wistfulness his voice as he replied, "No, I think it will e an even better church!"

Getting a Kick out of Life

Villiam L. Stidger

Three Strikes and Out"

A certain dog track was trying to get into ssex County last year, but it hadn't counted n the belligerence, the righteous indignaon, the social consciousness, and the spirit f prophetic generalship of three student reachers who are in Boston University chool of Theology.

In the spring of 1947, this dog track group ried to get permission to put their gambling utfit in Salisbury, Mass., but William Smith, student minister in the Methodist church that village, aroused so much public inignation that they didn't get their license.

Still determined, the dog track sponsors vent to Newburyport and Byefield, Mass., to et a license there. But Ronald Mosley, a tudent preacher from our seminary, made t so hot for their petition that it was turned own there also. That was in October of 947.

More determined than ever, the petitioners pplied at West Newburyport, Mass., but here they also found opposition. Standing tubbornly in their pathway was another Methodist student preacher, Ben Simms. Ben, being a teacher in the Portia Law School, in addition to being a graduate stulent at Boston University School of Theolgy, knew his legal rights enough to defeat he dog track petition. This third defeat vas too much for the dog track group and hey discontinued their attempts.

Churches in New England are often apt o take a lofty and not too enthusiastic attiude toward our student preachers, but these nen frequently do a full-time job in their hurches, despite the fact that they are stulent charges. There are stories of such stulent pastors as Joe Imler who took a student harge and stayed in it for twenty-five years nd he made it one of the great and beautiul churches of New England. Yes, there re many stories of preachers and their vives and the fine work they have done and re doing. But the story I have just told bout the dog track is one of the best I know.

and withering it away. Only when we can eradicate the awful itch to be appreciated is our love un-selfcentered. We therefore need, in the very midst of our brotherliness, something to cut us down to our right size, and that is where the second method comes in.

Accepting

I call it "accepting," because it consists in an attitude of cheerful acceptance of the ills, accidents, adversities, sufferings, bad breaks, disappointments, rebuffs and insults of this life. It is a willingness to surrender the rights which are ours, and therefore involves all sorts of forgiveness. Our fathers used the word "cross-bearing" to describe something of this method. Seemingly passive it is exceedingly important, because, although almost everybody hates it, it can do a deadly job on the ego! Sometimes we say about an unpleasant remark or experience: "Was I mortified!" The truth is: "No, you were not mortified! You didn't like it, and you plan to get back at that person as soon as you can. Had you been mortified, really mortified, you would have been glad of it, and you certainly wouldn't remember it to tell anybody about it."

There is usually one kind of thing, one kind of situation, which "needles" us more than any other. A good way to start dying to self is to welcome it as drastic medical treatment for a serious disease, and to be thankful whenever we have to take the dose "as before." After a while we shall be able to smile over it, and then not even notice it. Then it will be time to try a new medicine which somebody will surely have waiting for us. Our occasions for indignation and rebellion differ, but within them lies our salvation when they are treated with acceptance and self-surrender. Here is a sovereign remedy for that self-will which is the fountainhead of all human evil.

Growing

Now, if a person is going to care and serve and love and sacrifice without hope or expectation of return, but just for Christ's sake; if he is going to "take" the mean experience and cheerfully forgive the mean people, then something must go on within him to give him the heart to live like this—to die like this. So a third method of putting self to death is required to undergird the other two. It may be called Growing, and I mean growing in the sense implied by R. L. Nettleship: "To live is to die into something more perfect:" growing in the sense in which a child dies to babyhood, an adolescent dies to childhood, and an adult dies to adolesence. I do not mean growing in the sense in which a snake casts its skin and still remains a snake, but growing in the drastic way in which a catepillar grows through the chrysalis death into an entirely different creature, a butterfly. That is dying to something more perfect!

Such death by inward growth may be gradual, but steady, and it can be cultivated in this way. Next spring, an occasional game warden or woodsman will come across the remains of dead deer in obscure and isolated spots in our Maine forests. They will have been badly wounded this fall, and like most animals have retreated into solitude to die. That is what a man must do to die inwardly, and so to grow into new life. He must retreat regularly into the solitariness of meditation, for that kind of dying does not take place in a crowd.

In such a time of quiet we hold ourselves before Christ, the perfect One, and just as growing things are drawn upward to and by the sun, so our sickly soul is drawn upward in growth and strength by the Sun of our soul. Meditating upon what is more perfect we grow like unto Him, and in the strength of His life are able to accept stings and blows, and to communicate that life in love and service. Steady growth of the Christ Life, which is the new self, will tend to strangle the old self-centered life. Very often the best way to kill

(Continued on page 71)

PERSONS

The speakers for the annual Convocation Week at Bangor Theological Seminary, Jan. 26-29, will be: Dr. Frederick M. Meek, minister of the Old South Church in Boston, who will give the George Shepard lectures on preaching; Dr. Nels F. S. Ferre of Andover Newton Theological School, who will inaugurate a new series of lectures to be known as the Denio lectures on the Bible; Dr. Bela Vasady of the University of Debrecem, Hungary, who will give the Enoch Pond lectures on Applied Christianity; and Dr. J. Morriston Thomas, minister of the Ravenswood Congregational Church in Chicago, who will fittingly celebrate the fiftieth anniversary of his graduation from Bangor Seminary by leading the Beach Quiet Hours.

An extensive program of renovation and expansion has been launched in Grace Methodist Church, Bangor, Maine, with men of the parish spending two evenings a week on a voluntary basis in the work project, which, when completed, will add over 800 square feet of additional floor space for social and recreational purposes.

Mrs. G. Vaughn Shedd heads the Interfaith Committee of Bangor-Brewer Church Women in Maine, which has just issued a call to Catholic, Protestant and Jewish women to cooperate in a series of interfaith activities during 1948.

Mrs. Addie E. Maffitt, widow of the Rev. Wilbur H. Maffitt, died on Jan. 7th at the home of her daughter, Mrs. Arthur E. Mayberry in Belfast, Maine, where she had lived for the past three and one-half years. Mr. Maffitt died a year ago last March. Surviving, besides her daughter, Mrs. Mayberry, are one sister, Miss Eda Woodbury, and one granddaughter, Hilda E. Mayberry, both of Belfast. Funeral services were conducted on Jan. 10th at the Craig-Gesner Memorial, with the Rev. J. Clark Collind, minister of the Methodist church, officiating.

The Rev. and Mrs. James E. Doty of Salem, Mass., are the parents of a son, Mark, born in the Salem Hospital on Tuesday evening, Jan. 13th at 11:30. Mr. Doty is minister of the Crombie Street Congregational Church in Salem.

The St. Olaf College Choir of Northfield, Minnesota, will be heard in a concert of sacred music at Symphony Hall, Boston, on Friday evening, Jan. 30th at 8:30. This will be the ninth in a series of 26 concerts given by this nationally known choir this winter in most of the major eastern and middle-western cities.

A United Missionary Rally will be held in the Tremont Street Methodist Church, Boston, on Sunday evening, Jan. 25th at 7:30. Bishop Newell S. Booth of Africa will be the speaker. The choirs of Tremont Street Church will furnish special music.

A Conference on Civil Rights will be held in the Parker House Roof Ballroom on Sunday, Jan. 25th at 2 p.m. The public is invited. Speakers will be Robert K. Carr, executive secretary of the President's Committee On Civil Rights and professor of government at Dartmouth College; James B. Carey, secretary-treasurer of the C.I.O., and A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters.

Pres. Daniel L. Marsh of Boston University who at the end of this month will have served the university 22 years as president, has been elected a director of the Association of American Colleges. President of the AAC is Mrs. Douglas Horton (Mildred MacAfee) of Wellesley College who waas elected last year when the annual meeting took place in Boston. The association, the accredited organization for American private colleges and universities, is composed only of college and university presidents.

Columbus, Ohio (RNS) The Ohio Council of Churches announced that former vice president Henry A. Wallace, third party presidential candidate, will make two addresses before the annual Ohio Pastor's convention here on Jan. 28th. He will make his first speech following a fellowship dinner of urban and rural pastors at the Broad Street Methodist church and will speak the same evening at Memorial Hall. About 4,000 are to attend the convention.

Boston University graduates and students of philosophy were honored by election to membership in the Eastern Division of the American Philosophical Association, which met last month at Columbia University. Five alumni and four students of the Boston University Graduate School, were named to regular and associate memberships, according to an announcement from Dr. Edgar S. Brightman, professor of philosophy at the Boston University Graduate School, and member of the program committee of the Philosophical Association. Elected to regular membership were: S. Paul Schilling (Ph.D., 1934), Westminster, Md.; Lloyd D. Easton (Ph.D., 1942), Delaware, Ohio; Morris J. Morgan (Ph.D., 1945), Mt. Pleasant, Iowa; James Hudson (Ph.D., 1946), Talahassee, Fla.; Reuben S. Holthaus (Ph.D., 1946) Westminster, Md.; and a current candidate for the Ph.D. degree, Edward J. Carnell, 42 Buswell Street, Boston. Associate membership was granted to the following degree candidates now enrolled at the university: William J. MacLeod, 1 Willard Street, Ayer; Charles H. Maxouch, 83 Ivy Street, Brookline; and William A. Overhold, Elkins, W. Va.

Mrs. Mabel Garrett Wagner, recently dire tor of Children's Work, on the staff of t International Council of Religious Educatio has been elected executive secretary of t Bureau of Urban Work of the Woman's D vision of Christian Service, of The Methodi Church. Mrs. Wagner succeeds Miss Ma Lou Barnwell who has transferred to t secretaryship of the Bureau of Deacone Work.

Dr. Harold W. Ruopp, formerly minist of the Central Church of Chicago, has go to the West Coast for an extended series lecturing and preaching engagements. He speaking in numerous colleges and church in the San Francisco and Los Angeles Are During the Lenten season, Dr. Ruopp is co ducting preaching missions in the First Me odist Church of St. Paul, Minn., the Fi Methodist Church of Fargo, N. D., and t Franklin St. Methodist Church in Joh town, Penna.

Artena O. Barber

Artena O. Barber (Mrs. D. Fletcher), 47 Hollis Street, Newton, Mass., died on J 1st at the Faulkner Hospital.

Mrs. Barber was born July 5, 1866, in M chester, Conn., the daughter of the R George W. and Olivia Olmsted Mansfi She attended the public schools where father was preaching, and was gradua from the Springfield High School in 18 After a year at Wilbraham Academy, entered Boston University, College of Lib Arts, and graduated in 1888. On Oct. 1 of the same year in Saugus she was mar to D. Fletcher Barber by her father, was minister there at that time. From t until her sudden death on New Year's D 1948, she made her home in Newton.

Mrs. Barber was a member of the New Methodist Church for sixty-three years, alw active in all of its work, and much intere in the Woman's Home Missionary Societ the New England Conference, of which Immigrant Home and the Medical Mis occupied much of her time. For eigh years she was conference treasurer, and f 1922 to 1926 held the office of president. tinuously since that time she was on the visory Board and Investment Committee the time of her death she was a trustee o Continuing Committee of the Wom Home Missionary Society.

All her life Mrs. Barber was intereste doing for others in her sweet, unassu way, and was loved by everyone who her. She leaves a son, Ralph F. Barbe Newton, Mass., two daughters, Mrs. Flo Robison, of East Foxboro, Mass., and Ruth M. Morrison, of Newton Highl seven grandchildren, and four great-g children. Her funeral service was held day, Jan. 4th, at the Newton Meth Church, with the Rev. William Gunte present and former pastors officiating.

The reunion of Sterling Camp for intermediate boys and girls, which was held for the first time last summer at the Sterling Camp Ground, will be held this year on Feb. 16th at the Park Avenue Methodist Church in Worcester (Mass.)

To encourage the writing of poetry, James Patrick McGovern, Washington lawyer and member of the firm of Magee, Beedy & McGovern, Munsey Building, has established the McGovern Poetry Award in The American University. Two awards of $75 and $50 will be made at the Commencement on May 31, 1948, to students who have submitted the most meritorious verse when Norman Cousins, editor of the *Saturday Review of Literature,* delivers the commencement address. More than 4,000 students of the university are eligible to make entries for the awards. President Paul F. Douglass has appointed as the committee in charge of the award, Mr. McGovern as honorary chairman, Professor Merritt C. Batchelder, chairman of the Division of Humanities of the College of Arts and Sciences, Dr. Rudolph von Abele, assistant professor of American Literature in the School of Social Sciences and Public Affairs, and Dr. Elgin Groseclose, Washington novelist and alumnus of The American University. All manuscripts must be submitted to Dr. von Abele not later than April 15, 1948.

The Rev. Francis Newton Scott, who served The Methodist Church as a pastor in New Jersey and in Minnesota for seven years, and then gave thirty-seven years of his life to Japan as a missionary, died on Dec. 21st, in Ontario, California, where he had been living since his retirement from active service in 1940. Dr. Scott was born in Chesley, Ontario, Canada, June 20, 1870, but moved to Minnesota at an early age. He was educated at Hamline University and at Drew Theological Seminary. While a pastor in Litchfield, Minn., in 1903, he was named a missionary to Japan. Most of his missionary service was in the port city of Nagasaki, where he was pastor, teacher, district superintendent, and mission treasurer. For a number of years he taught in the Academy of Chinzei Gakuin and was its dean and later its principal. Dr. Scott was married in 1899 to Miss Annie Jane McLellan, of Picton, Nova Scotia, who served with him in Japan, and who died in California in 1942.

South Central Plans Ahead

The South Central Jurisdictional Council of The Methodist Church met at Oklahoma City, Okla., on December 18th, to formulate plans for a jurisdictional program for the coming quadrennium which would be in line with the anticipated church-wide quadrennial emphasis. Projects given particular attention by the Council and which will be recommended to the Jurisdictional Conference session in El Paso, Texas, next June include the following:

1. Continued participation in the Methodist Radio Hour, with a definite system of financing the project on the basis of service received by each annual conference.

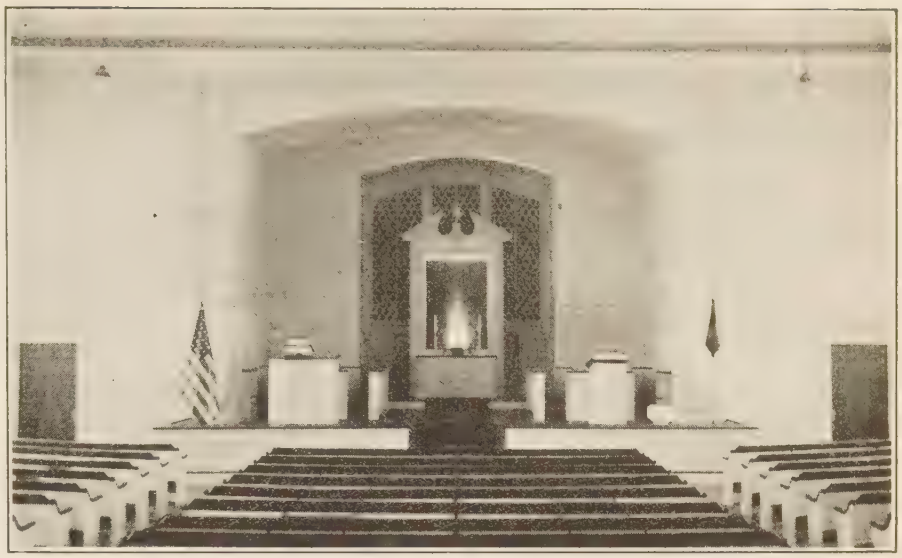
2. Expansion of the missionary and cultivation program for Latin Americans and Indians, both through the Jurisdictional Board of Missions and through the establishment of additional scholarships at Perkins School of Theology for Latin American and Indian students.

3. Further development of the Perkins School of Theology training program for accepted supply pastors.

4. Expansion of the program of the Mt. Sequoyah Assembly Grounds.

The Council is composed of the six bishops of the South Central Jurisdiction; Jurisdictional Conference officers; one representative from each Area; chairmen of the Jurisdictional boards of education, evangelism, hospitals and homes, lay activities, missions and church extension, and the Woman's Society of Christian Service; and Jurisdictional Conference chairmen. The meeting in Oklahoma City was also attended by representatives of the General Boards of the church.

125th Anniversary At Ipswich



The Ipswich (Mass.) Methodist church began on Sunday, Dec. 7th, the 125th anniversary observance of its organization. At the morning service on that day, the pastor, the Rev. Delphas S. Barnett, preached on "Past Roots, Present Fruits." The sermon at the evening service was entitled "Blazing the Trail" and was given by a former pastor, the Rev. A. B. Gifford, retired, of Saugus, Mass.

On Wednesday, Dec. 10th, there was an informal reception for former pastors and their wives, followed by an anniversary banquet at which messages were read from former pastors and widows of former pastors.

Music for the anniversary services was provided by the organist, Mrs. Caroline Glover, and the choir director, Mr. C. A. Danielson, with the assistance of the junior and senior choirs and the Methodist Men's Chorus. In addition to the music, a special feature of the anniversary observance was an historic exhibit which was prepared by a committee of three: Carl H. Nitardy, Miss Alice Perkins, and Arthur Ross.

The executive committee for the celebration was composed of the Rev. Barnett, Mrs. William H. Burnham, Jr., John H. Clogston, Mrs. Arthur C. Glover, Charles R. Lord, and David C. Williams.

During 1947, a new slate roof has been put on the present structure, at a cost of $2830, and numerous other repairs and improvements have been made in the last few months. The parsonage has also been renovated, with two coats of paint. The church has recently received two gifts of $200 each toward the fund for a new organ. The church school, for the third successive year, is making a distinct gain in average attendance, the overall gain for the period being sixty-five per cent.

The 125th anniversary observance closed with two special services on Sunday, Dec. 14th. The sermon at the morning service was on "Christ in Cellophane" and was delivered by Dr. Ralph W. Decker, professor of New Testament studies at the Boston University School of Theology. The guest speaker at the evening service was the Rev. Frank G. Potter, pastor of Grace Church, Cambridge. His message was on "An Effective Church in the New Day."

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Feb. 1.

THE CHRIST OF THE CHRISTIAN. JOHN 6:35-36; COLOSSIANS 1:9-10, 13-20.

A Lesson in Christian Theology

Jesus told his disciples that he is the bread of life and added that if one eats this bread he shall never hunger. This is one of the figures of speech which Jesus used to make his words plain to everyone who could understand words at all.

Paul takes over the theological lesson from that point in the verses selected for our study and expresses a desire that the disciples of Jesus might be filled with the knowledge of Christ's will and get an understanding of spiritual things. The purpose of all this is that Christians may walk worthy of the Lord and be fruitful in every good work.

From this we get the idea that Jesus Christ expects us to walk worthy of his teaching and produce good works. And as we walk and work we may get a better understanding of God.

This all seems very simple and not too theological. The point of the lesson so far is that we need to know the Gospel of Jesus Christ before we can live it. And this is a plea for some good Christian bread of life that we can eat with the hope that it will make us able to work.

The most forlorn and rickety specimens of malnutrition are not the physically starved people in the world. The ones who are really skinny are half starved Christians who have not eaten much of anything Christ has provided for his hungry disciples. This is where the bread of life fits into the program. You can't live without bread.

"Christ, The Son of the Living God"

In the second section of this lesson in Christian Theology, very much needed by us all, Paul is trying to exalt Christ as the Son of God and the one "Who delivered us from the power of darkness, and hath delivered us into the kingdom of his dear Son." The Christian finds in Christ the all-sufficient intermediary between the soul and God. This word to the Colossians was necessary for they were being influenced by the Greeks. Some of the new converts were spreading the idea around that one had to approach God through various intermediaries, of which Christ was only one.

At first thought this does not seem to concern us until we begin to cast about for an explanation for all the props people need for worship and for walking with God. Protestants have been brought up in a tradition of direct approach to God through Christ. We could use some helps in living the Christian life but it is very easy to get all mixed up in props and lose our own power either to walk or work.

This is a good place to give theology and good hard Christian thinking a boost. We have become so practical in our theology and so skittish about some tough Christian doctrines that we are afraid to eat any of this hard bread. It would help any Christian to get a book on Christian theology and read it through a half dozen times.

One of the best Christians I ever knew lived on a Vermont hill farm. One day he was talking about the Christian way of life and said as he whetted his scythe in an orchard meadow before taking another swipe at the tall grass," I always like to read Henry Sheldon's 'Systematic Theology.' There is a grand book." A book of its fiber will throw some light on the question "whether they be things in earth, or things in heaven."

Interview with C. S. Lewis

This is the continuation of the article started in last week's issue written by the Rev. David W. Soper.

As preparation for Christian re-union, seemed clearly necessary that Protestanti become genuinely Christian. Exactly how enquired, did Mr. Lewis believe Evangeli Protestantism might obtain a new lease Life? What did I mean, Lewis asked, by word "Evangelical?" I explained that term had been adopted, quite tentativ among many American leaders to distingu a transforming faith in Christ as God a Saviour from Unitarianism on the one ha and from Fundamentalism on the other. Lewis felt that a better term for the posit described would be simply "Christianity," "Classical Christianity," or "Incarnatio Christianity." In England the adjective "Ev gelical" meant salvation by faith with works, a subjective experience without jective obedience, a purely personal affair daining the holy fellowship, and neces discipline, of the church.

I acknowledged that the term "plain, tral Christianity," as C. S. Lewis had use in his Introduction to Athanasius "The carnation Of The Word of God," see preferable, since the adjective "Evangeli apparently had a double meaning.

"Plain, central Christianity," said Lewis, had not only not died in Engl but, according to recent polls taken at dom along city streets, it had proven dominant Faith among pastors and pe everywhere. A meager and inarticulate senting minority existed, but not in nu ical strength. If American Protestantism bogged down in the Deistic Slough-of- pond, from which European Christianity emerged in the latter half of the ninete century, the serious Christians who rema had simply "to believe, to preach, an pray" in every conceivable way, in e obedience to the Spirit and with full in God. The Light of the Gospel, up among the people, would still dispel darkness. Mr. Lewis has himself found literary forms effective pulpits for the de tion of the Faith.

In modern life, two strong movement acknowledged, clearly existed side by one of disintergration, the other of reco It could be, if God so pleased, he said, the resurrection of central Christianity, perhaps reunion with Rome, would about only throught external pressure persecution from an atomic and secular The early church had been continuall born in Power and Grace under Roma secution; Protestantism had been sim strengthened under Catholic attack. Christian had to labor with a keen se urgency, yet he could not afford the l of discouragement; when he had lo Hope, he had parted with his Faith would soon part with his Love.

n an interview with Etienne Gilson, I had ntioned that no philosophy of politics ap- ıred in C. S. Lewis' books. There was, I knowledged, no reason to expect every- ng from one man. Gilson described Lewis "a pure theologian."

therefore asked, "What of Christianity d politics?" C. S. Lewis immediately de- red that in his estimation Christianity did t recommend specific planks for political tforms. For example, he said, when the rd commanded that the five thousand be l, He did not give a set of cooking recipes. nnetheless, Lewis continued, it was not to assumed that Christianity was neutral on litical issues. It was a great nuisance really, it demanded that political parties cease ilding their followings through misrepre- ıtation. If any political program offered ead at the cost of spiritual freedom, Chris- nity was forced to say, "The hungry will ve to remain hungry." Christianity ap- ovved of social planning provided individ- ls were not pushed around for their own od. The Christian pattern included moral ponsibility and the protection of minor- es. Christianity was neither neutral politi- ly nor specific about procedure. It would the hungry fed, but not at the cost of ercive collectivism, which recognized no oral law above its own will, which turned en into machines, into being more terrible an beasts.

Insofar as postwar nations were like eight en in mid-Atlantic on a life raft, commu- sm was clearly a practical necessity. Marx- ı metaphysics were not involved. Com- unity distribution of limited resources was viously inescapable.

And what. I asked, were we going to do th Russia? "I should have thought," said wis promptly, "that you would have fought r." Russia, he said, had proven as alien to mocratic diplomacy as Hitler's Germany er was, as completely given to lying and aling in the national self-interest, as tyran- cal, despotic, and imperialistic. Where were e, he enquired, in our current relations th Russia if not at the precise dilemma of 37 with its policy of appeasement? Chris- nity had never countenanced powerful and ganized Evil. A Christian policy required m resistance against the Russian infiltra- on of Europe; if war came, it would be ussia's decision. C. S. Lewis shared this at- ude with Reinhold Niebuhr; the idea was andalously clear and shockingly simple. ristianity had no part with either Marxism Racism; it was rather the historic cham- on of ecumenical spiritual freedom.

Mr. Lewis did not feel qualified to speak technical details in political economy. He ged that I interview the Papist, Barbara ard, an expert economist. "Besides," he ded, with a jolly smile, "she is the most autiful woman in all England; she looks e you imagine Shakespeare's heroines

(Continued on page 71)

Methodist "Standards" Of Marriage

L. HAROLD DE WOLF

The time is long overdue when The Methodist Church should give more effective official support to those ministers and young people who are trying to elevate the institution of Christian marriage.

In the introduction to the Methodist marriage ritual it is said that the persons to be married according to that ritual must have been "qualified according to the law of the state and the standards of the church." The "law of the state" presents forty-eight varieties in this country and much wider varieties elsewhere. Yet it does have a definable meaning in any given place. But what, pray tell, are "the standards of the church?"

The only "standard" now specified outside the ritual itself is the negative one forbidding marriage of divorced persons, with certain flexible exceptions. Can the church do no more than this to establish the distinctive dignity and worth of marriage under its auspices? To penalize those who have failed in marriage, whi'e doing little or nothing to prevent such failure is to engage in a pharisaical evasion of our real responsibility.

Are all of the unworthy candidates for marriage to be found among the divorced? Does anyone believe that every couple of previously unmarried persons who may appear at a parsonage door with a license to wed is fit for Christian marriage? As far as the present rules of The Methodist Church are concerned, if the state offers no obstacle there is nothing to deter a Methodist minister from marrying any such couple whatsoever. The candidates for marriage may be obviously drunk. One or both may be notorious sexual delinquents. They may be youthful strangers suddenly fallen in love with love and recklessly bent on turning a pleasant date into a lifelong heartache. The church does not even offer an "advice," to them nor to the minister, against their immediate marriage. If they have a license in hand and it indicates that their state in life is "single" or "widowed," then nothing but an individual assumption of responsibility by the minister will prevent his declaring that these are among the wedded persons "whom God has joined together." How often the minister pronounces these words when he has no evidence that they are better than a blasphemous falsehood!

The law of the church ought not to leave her ministers in the dilemma of having to choose between hasty and ill-considered officiating, on the one hand, and apparently arbitrary personal refusal on the other. What should be done about it?

Last April I was privileged to lead a seminar on marriage in New Haven, at a conference of Methodist young people from all the states in New England and representing most of the colleges in the region. I wish that the delegates to the coming General Conference could have heard the young people in that seminar pleading for reform of the Methodist law and practice relative to marriage. Among their suggestions were the following recommendations:

1. That every church include in its regular yearly program classes for training in the meaning of Christian marriage, based, in part at least, on a specially prepared Methodist manual. Such a manual would include not only accounts of the marital pitfalls and safeguards with which every sociological student of marriage is familiar, but also exposition of the deeper responsibilities and privileges of *Christian* marriage. It would state clearly the "standards" of character and preparation required for marriage with the church's blessing.

2. That the church require any couple expecting to be married by a Methodist minister to give him at least five days notice of their intention. Most of

(Continued on page 71)

Freedom Train Came To Our Town

LYDON B. PHIFER

Attorney-General Tom Clark's red, white, and blue Freedom Train of seven cars and diesel locomotives came to our town yesterday. And along with some 11,999 others I visited it as it rested in its sleek beauty on a sidetrack in our railroad yards.

Ours is a southern city, but not one of those (like Memphis) which was cut off the visiting list because their officials insisted on jim crowing the lines of visitors. Here in Nashville the races were well mixed up, and officials made no attempt whatever to segregate racial types in the long line that inched wearily along toward the entrance of the train. Immediately ahead of me were half a dozen Negroes, and behind me were still more of them. I would estimate that *at least one third of the people in the line*—and it was a line, six city blocks long when I was in it—*had colored skins*. And why were they there? Perhaps the remark of an intelligent, well-dressed Negro woman back of me in the line was a good answer:

"I've stood for forty-five minutes in one place," she said, "but it will be worth it if I get to see two things—the Emancipation Proclamation and the Gettysburg Address in Lincoln's handwriting."

She continued to stand in line, and she and many others of my colored fellow citizens reaped their reward. They and we did get to see those priceless documents of freedom as A. Lincoln had written and signed them in his neat handwriting. And so the hours we spent shivering and tiring in line for nearly four hours were well worth the price. To be exact, I stood three hours and fifty-minutes in line from the time I joined it until I climbed aboard the train for my thirty-five minutes of sight-seeing. But the night was cold, and I was well clad; but even I shivered from the January cold before I could get on board the comfortable train. Many of my fellow citizens were *not* well clad. Many of them lacked gloves, overcoats, and mufflers. I saw several literally shake as the cold bored into their bones before came their turn to step into the warmth and comfort of the luxurious train of heritage documents.

Freedom By Force of Arms? ?

Were my fellow citizens, black and white, impressed equally with the various documents and mementos tastefully arranged in lighted showcases in the four exhibit cars? I hope not. For the exhibition of our heritage of freedom had clearly a propaganda purpose. The first three cars were filled with thrilling originals and first copies of many documents and books related to our struggle for freedom. But the last and climactic car was so arranged as to pack a final punch in behalf of *the preservation of freedom by force of arms*—a relatively poor way, if you ask me, to preserve it for ourselves or for any other people. Battle flags, orders to generals, reports of military victories, treaties imposed upon conquered peoples—all these glorified arms and the users of arms. There is a purpose back of the Freedom Train, and I wish it were not so sinister.

Another outstanding impression of the experience of visiting the train was that the people who waited in line were mostly of the underprivileged class. "Class" is an unpopular word in America. But let's face the facts. We *have* classes in America—the highly privileged and the underprivileged, the spoiler and the spoiled. Among the folks who waited in line were a very few of us who have had more than our share of privileges by way of education, housing, clothing, and other comforts of living. But by far the most of the weary waiters in line were the *masses*. I won't use the term "common people" for even though God is said to love common folks because he made so many of them, I will not

(Continued on page 64)

Survey of Thought on U.M.T

Lee Ralph Phipps

Helen G. Estelle—President, New Yo State W.C.T.U.: "The program of conscri tion would take a boy from his home, su ject him to an environment of unrelieve loneliness, the pressure of an immoral crow and the temptations of beverage alcohol. would discredit our national integrity t ward the attainment of world peace. would tend to put all education unc bureaucratic government control, it mig lead toward militarism in the U. S. as co pulsory conscription did in Japan and G many."

Renwick C. Kennedy, who served th years as an army chaplain in Europe, n pastor of the Associated Reformed Church Camden, Ala., in an article on "Brass Ha in *Christian Century,* Oct. 2, 1946: "In regular army promotion is upon the basis seniority and politics. In the war-time arr promotion was largely upon the basis of l and politics. . . . If a man ingratiated him with his colonel or perhaps got drunk w him often enough, he might go up the l der as fast as the colonel could push h Men of low character and infamous cond can be officers of any and all ranks. Dru enness, profanity, vulgarity, promiscu sexuality, coarseness and brutality are qualities of a gentleman. There are th sands of U. S. army officers who are gu of one or all of these, and without sha Too many of them did not know, and n will know, what a gentleman is."

Mr. Donald Dushane, in the *Journal of American Educational Association,* gives some concrete idea of the cost of mili training. He says that with $3,000,000 per year, proposed for compulsory mili training, all the following things coul done:

(1) Construct a 10-room modern sc building in every county in the U. S. year.

(2) Construct a $50,000 library in e county in the U. S. each year.

(3) Construct annuaully a $150,000 pital in each county.

(4) Employ ten full-time school and lic health doctors and ten full-time s and public health nurses in every county

(5) Purchase ten new modern s busses in each county each year.

(6) Provide 10 recreation and juv guidance workers in every county.

(7) Bring all schools of the country a reasonable standard of efficiency.

(8) Provide free education for the lion children under 18 who are now attending school.

(9) Meet the payroll of one Junior C with 10 instructors in every county.

10) Pay the full maintenance and tuition college or technical school for one year of 900,000 boys who would be conscripted ler the May Bill.

11) Maintain one psychiatric and behav. clinic in every county.

12) Erect a three quarter million dollar le and technical school in each Congres- nal District each year.

The group of politicians who control the nerican Legion recently put through a re- ution favoring compulsory conscription. ck about November, 1944, a questionnaire s put in the hands of 9,626 soldiers over- s, and 70% voted against compulsory mili- y training. This is not the first time that se politicians have misrepresented, double- ssed and scandalized the patriotic majority the American Legion.

The Executive Committee of the Federal uncil of Churches has again taken its nd against conscription. Not one of the member-churches of the Federal Council s gone on record as in favor of peace-time nscription.

Dr. Hans Lilje—who came through the t war with his reputation greatly enhanced d who, *The Christian Century* says, "will one of the great spiritual leaders in the uilding of the German Church." Refer- g to the militarists of Germany, Dr. Lilje ks: "What shall we say about those who d 'The fate of Germany depends on our ts?' 'He that sitteth in the heavens shall ugh; the Lord shall have them in derision.' e Germans stopped fearing God and began fear human lords with trembling and wardice. When we exchange for the fear God the fear of man, freedom disappears. rvility then takes the place of freedom. If en out of servility are afraid to have an inion against their superiors, if they do t dare to say what their conscience tells em—is that a nation of men? Men must t responsibly to the power of God."

Are the masses of the American people no are still burying their dead, and for rhaps a hundred years will be paying the bts of the last war, who have by bitter ex- rience learned the utter senselessness, sin- lness and futility of war, because of a aven cowardice, going to permit a few asses, personally and financially interested war—militarists and plutocrats—to again ive them like dumb animals to the ughter?

Several months ago it was reported in a ading national journal that the militarists Washington were using tax money for opaganda in the press, on platform and er radio, to put over their program of nscription. On Sunday evening, Dec. 28, 47, in his Sunday evening broadcast, Drew arson asked Tom Clark, Attorney General, hy he had not investigated the use of the x payer's money by the militarists in this

(Continued on page 67)

The Shining Hour

CHARLES PARKIN

Four or five years ago there was a popular song, a favorite with many young people in a sentimental mood. Like most popular songs it died young, but one line lingers in my mind; not another word of the song can I remember; nor the name of the song-writer; nor the singers who sang it in dulcet tones; Nothing except this line: "This will be my shining hour."

From a modern ballad heard so often over the radio to the Old Testament may seem a long way, but the line reminds me of a young woman of the Old Testament who found her "shining hour" not in a brief romantic episode but in a time of desperate need that called for courage and faith.

Esther was that young woman, and her "shining hour" made her the saviour of her people. At any other point in history she would have been just another young woman in an eastern king's harem. It happened, however, that she was a favorite in that harem when an overbearing, greedy and despotic official plotted to massacre all the Jews in the kingdom—and Esther was Jewish. Mordecai, who was to have been the first victim in the program, called upon her for help in words that suggest that a divine destiny placed her where she was: "Who knoweth whether thou art come to the kingdom for such an hour as this?" That message sent to Esther might be modernized: "Who knows? This may be your shining hour!"

The "shining hour" has come for many others in times of crisis. Again and again someone has stepped out of the ranks, the man or woman needed for just that hour in history. There were gentlemen farmers a-plenty in the colonies, but in the 1770's one of them left his farm to become the man of the hour and the man "for" the hour. There were probably a good many lawyers in Illinois between 1840 and 1860 but one of them was the man of the hour and the man "for" the hour. When this country needed men of faith and courage and ideals and the qualities that make great leaders, Washington and Lincoln were there, ready against "the shining hour."

On the cover jacket of the late Ambassador Winant's book "Letter From Grosvenor Square" is this fore-word:

"In England's darkest hours, John Winant, our ambassador, became to the British a symbol of American fellowship and support. They looked up from the still-smoking rubble of their homes and saw him standing there with the King or with Winston Churchill. They heard his quiet voice, felt his warmth and sincerity, and went back to work, sure that they were not alone."

In that book Ambassador Winant recalls that in 1936 someone asked Mrs. Churchill if she thought her husband would ever be Prime Minister. Her answer was, "No, unless some great disaster were to sweep the country, and no one could wish for that."

No one wished for it, but the disaster came, and when it did it was Winston Churchill who rallied his country and put courage and faith and endurance into his countrymen. He was indeed the man Britain needed for such an hour as that.

Some might call it chance; some would say, "fate;" an Oriental would call it "Kismet;" others might speak of "destiny." But there are some of us who believe that when the hour strikes God somewhere has someone to "match the hour," someone to step out of the ranks and answer the need. It is certainly true that "there is a tide in the affairs of men," but it is also true that it must be "taken at the flood" if it is to lead to anything. And when the flood-tide comes we can "take it or leave it;" the choice is ours. Esther, unwilling to risk the king's displeasure could have kept silent; Washington could have stayed on his

(Continued on page 68)

The Homemaker's Corner

Mrs. Harry A. Burnham

A Friendship Quilt

Someone has said that every big job is a bundle of little jobs. Yes. But aren't the little jobs annoying!

Every homemaker needs to have a good deal more than human vision to keep always in mind the big job of which her work is really a part; to be able to see clearly through the steam of dishwater and the dust of housecleaning the influence which her little home has on the welfare of the world.

I once discovered a way of sailing through the little tasks happily and quickly. Bed-making was one of the tasks in my big house which I disliked. I was perfectly sure that it was hard work, that it hurt my back, and that, anyhow, I ought not to have to make the five beds which fell to my lot.

One morning I started in that frame of mind on the task. The coverlet on the first bed which I made that morning was an old friendship quilt, made many years ago. There was a name in the white center of each block, somewhat faded they were in the eighty years since they had been penned, but still legible.

The first name I saw was "Content Fuller." "Aunt Tenty" everyone called her. She was but a faint picture to me, but immediately I found myself going up the curving drive to her back porch, where sweet-scented geraniums and fuschias grew luxuriantly and where the air was heavy with the odor of migonette and pennyroyal. I was sitting on the steps with hop vines growing rank on one side of me and rasberry bushes on the other. I could hear the bobolinks in the meadow and the red-winged black-birds down by the river. I could see big cheeses in the presses in a room at the right and hear the tick of the big clock in the sitting-room.

Then I heard the voice of my mother, "Aunt Tenty wants you tto come in to dinner," and I saw the long table in the spotless kitchen laden with vegetables fresh from the garden and all swimming in cream. Hot biscuits with honey from the hives the other side of the shed. How good it all was!

But I was not to eat that meal, for suddenly I discovered that the five beds were all made, though how it happened I had no idea.

Everyone has some kind of a friendship quilt. Dish-washing time, or ironing hours are good times to pull out some of the names, or thoughts, and have a really good time at the task on which we do not have to concentrate. Outline the paper for the Study Club, finish that poem you began last evening, get hold of that ten-letter word in the cross-word puzzle, the first letter was A and the third L. Remember?

Somewhere in your surroundings is a friendship quilt, use it to make your Content Fuller.

Memo to NAM

Van A. Bittner

Mr. Bittner, a Lutheran, is national director of the CIO Organizing Committee.

For many days the reading public has been confronted with advertisements from the National Association of Manufacturers against any kind of price control. The line between comedy and tragedy is so infinite that it is hard to be drawn, and the only way that tragedy and comedy can be analized in this position of the National Association of Manufacturers is that they are using comedy in their advertising to bring about a tragedy in our country.

The National Association of Manufacturers has a right to take a position on any public question which no one should deny them, but our complaint is that they occupy the hypocritical position of being against price control when all they mean is that the people through their government should not control prices, but price should be controlled by members of the National Association of Manufacturers and others of big business in our country.

If the National Association of Manufacturers in their advertisements would say definitely and truthfully that they are against government control of prices, and stand 100 per cent for prices to be controlled by members of the Manufacturers Association and other extortionists in America, then we would all know exactly what they mean. Of course, I understand the National Association of Manufacturers will not do this, because they know that if the people knew the truth, the truth would make them free.

In their advertisements the National Association of Manufacturers go so far as to say that women and children in any foreign country where the people, through their government, have price control should be allowed to starve to death. This is greed and extortion at its maximum.

We have always had price control in the United States and every other country since the beginning of history, and what is true of price control is also just as true of rationing. The amount of food, clothing and the general standard of living of working men and women and their children, has always been determined by their income, which is the most effective means of rationing known. The only difference is that up until the war, prices were controlled by manufacturers and other processors of goods to sell. Even the Government has helped the Manufacturers Association and other extortionists to control prices over a long period of years previous to the election of the late Franklin D. Roosevelt as president of the United States.

This price control was manipulated through a protective tariff, under the guise that this sort of control was helpful to the American working man and his family, just as the National Association of Manufacturers are now saying that the Taft-Hartley Bill is helpf to labor unions in America. Both of the positions of the National Association of Ma ufacturers are untenable and untruthful.

We all remember the late twenties, a when we reached 1933, after years of co trol of our government by such institutio as the National Association of Manufactur and their ilk, our economy was busted wi open, and it was necessary for Preside Roosevelt, in the very first act of his adm istration, to close every bank in America

After these historic facts, which no one c deny, we wonder why the National Asso tion of Manufacturers cannot see the fo of their ways. However, this is very eas explained. Greed has no foresight. The fore, let the National Association of Ma facturers tell the American people that t are pagans in the field of economy, and pagans, hypocrisy means nothing in t moral conception of the welfare of the p ple and the United States of America.

I am neither a socialist nor a commun but just a plain American who is warn the National Association of Manufactur and others of their stripe that they had ter awaken to the interests of the people they will bring about the same economy the United States as their brother extort ists brought about in England.

Freedom Train Came to Our Town

(Continued from page 62)

admit that any child of God is common. fellow citizens in our long, wearisome showed their *un*commonness by standing four fatiguing hours when their m warmly clad and filled fellow citizens, far greater privileges, either stayed at ho or on invitation of the powers that b state or city governments, visited the t an hour before it was opened to the pu

For a week these exalted community l ers had been ballyhooing the Freedom T and stirring up interest through a H powered publicity campaign, using all kn media of public relations. A suitable slogan was devised: "Count your blessi —but do not make too much fuss about freedom blessings denied you through tax, jim crow, and other discriminations. one day veterans' organizations took ch with military parades and incidental ball for universal military training. Industri had their day. Even the clergy were a

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on the Sunday before the train arrived to preach on our heritage of freedom; and the sermons were duly delivered—most of them in glittering generalities, not getting down to cases. Not in the sermons, perhaps, but in the total publicity campaign free enterprise was subtly linked with patriotism, Americanism equated with capitalism. That, by the way, is not a local but a national pattern of propaganda just now. (*Vide* Harry F. Ward's leading article in the *Social Questions Bulletin* for January.)

But all that ballyhoo was intended mainly for the masses. The "invited guests" who had participated in the publicity campaign rode to the Freedom Train in automobiles. They did not have to wait in line. They listened to patriotic speeches from a flag-draped platform. They visited the train and saw the documents before the "common people" were permitted to file through the cars. But one conscience-stricken newspaper woman who had been privileged to go through the train in advance of the common herd wrote:

"The people are so freedom-conscious that they want to make a tangible thing of it. That tangibility is in that train. The people know the words, but they want to see the paper they're written on.

"They want to see the handwriting of the men who gave them the freedom they have today. The humbleness and the awe they feel in walking among these documents is lightened when they see that their forefathers also made mistakes, marked out the inked lines, and started again. Important parts of our heritage come from interlineations.

"Yes, we know now why people were standing in the cold for blocks, waiting. And we felt guilty, being privileged to go through the train early, as we walked back along the blocks-long line seeing thousands of school kids who should have gone through ahead of us."

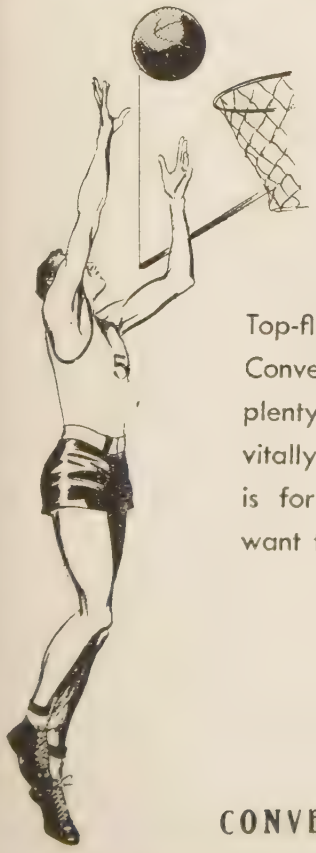
The long line of folks who waited nearly four hours to go through the train were not kept in line as they neared the entrance. There was no effective policing, and many selfishly broke ranks and pushed to crowd ahead of those who were willing to take their turn. Was that not symbolical of the free enterprise whose freedom consists mainly of pushing to get ahead of the other fellow, by hook or crook if necessary? At any rate, the people were willing to pay not only the price of fatigue and cold to see the exhibits but also to put nickels and dimes and quarters, after signing their names to a Four-Freedoms pledge, into a huge glass bowl at the end of the line. For Congress was stingy with its appropriation for the Freedom Train, and its further progress through our great country depends partly on the freewill offerings of the people who still have faith in the free institutions of democracy.

Adventists Recognized By Yugoslavs

Belgrade (RNS) The Seventh-day Adventist denomination has been recognized by the Yugoslav government as a religion "with the same rights and privileges as other major religious bodies," according to an announcement here by Dr. Jean Nussbaum, European secretary of the International Religious Liberty Association.

Dr. Nussbaum's announcement was made at the close of a four-day visit to the Yugoslav capital during which he interviewed Vice President Mosa Pijade, Assistant Foreign Ministers Vladimir Velebit and Ales Bebler, and Dr. Lorencic, Seventh-day Adventist pastor. Heretofore, Seventh-day Adventists had been officially regarded by the government as an "undesirable" sect.

Commenting on his visit, Dr. Nussbaum declared "I am reassured that freedom of worship is respected and guaranteed in Yugoslavia. Arriving during the Orthodox Christmas season, I have seen Christmas celebrated in the churches just as it was in prewar years."



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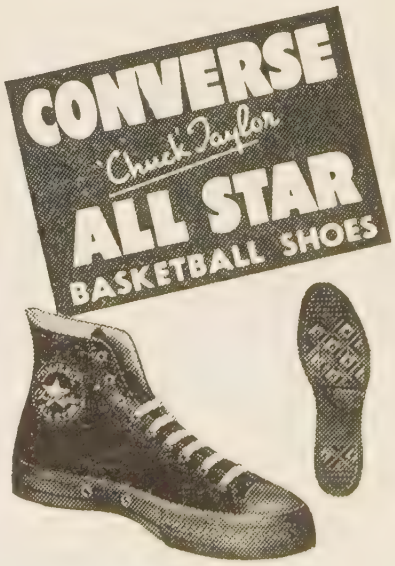
"ALL STARS EVERY TIME!"

Top-flight basketball coaches insist on Converse "All Stars" for their squads for plenty of good reasons. They know how vitally important the right kind of footwear is for winning basketball contests. They want the ultimate in true fit, real comfort, and long wear for their boys' feet. If you want the shoes preferred and specified by top-level mentors, you want "All Stars."



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Field Work for Theologues

A new field work class designed to train theological students in how to bring the resources of the church to bear more directly upon the needs of communities will be offered for the first time in Massachusetts to the students of three theological seminaries in Greater Boston, the Rev. Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches, has announced.

The course, which will begin Feb. 2nd and continue on Mondays for five months, will be held at the council headquarters, 14 Beacon Street.

The seminaries cooperating in the project are Andover Newton Theological School, Newton Centre, of Congregational and Baptist affiliation; Boston University School of Theology, Methodist; and the Episcopal Theological School of Cambridge. The instructors will be the Rev. William J. Villaume, of Malden, director of the department of research and planning for the council; and the Rev. Glen W. Trimble, of Jamaica Plain, assistant in the department. Students will receive credit from their respective schools for successful completion of the course.

Among the aims of the course will be to provide the student with an opportunity to gain a working knowledge of community resources, particularly of specialized agencies which ordinarily collect and develop data of significance to churches; to help the student form habits of objective analysis and synthesis based upon accurate observation of social and ecclesiastical phenomena; to help the student understand the effects of social and economic foces upon the church as an institution; and to aid the student to observe the total needs of a community.

Headlines in Religion

(Continued from page 51)

Knights of Columbus in a statement released by the Chancery Office of the New York Archdiocese.

The statement, signed by Supreme Knight John E. Swift of New Haven, Conn., asserted that the new group had questioned the patriotism of "any citizen, Catholic, Jew, Protestant or non-believer who dares to disagree with the organization's biased and inacurate interpretation of the First Amendment."

Mr. Swift called on the Protestants to "repudiate completely (the) organization's plan to spend one hundred thousand dollars to arouse religious tension in communities throughout the United States."

January is the hay-making period for church conferences. From all over the country we have reports of labor, management and the church meeting in common session. Dr. Mark A. Dawber told the Wilkes-Barre-Lackawana Council of Churches that neither capitalism nor communism had delivered the goods of an economic system which could be called Christian.

The Religion and Labor Foundation meeting in Pittsburgh heard two speakers say that the aims of labor and the church agree on the fundamental idea that people are more important than power and that power, whether in the hands of labor or management, must be made to serve human life.

The Association of American Colleges met in Cincinnati and among the speakers were Dr. Ralph W. Sockman and Roman Catholic Bishop John K. Mussio of Steubenville, Ohio. Both clergymen were agreed that separation of church and state must not mean the exclusion of religion from the educational process, but no means to that end was proposed by the speakers.

Plans are being made in Geneva to strengthen the theological schools in Europe, and a spokesman for theological schools in Yugoslavia says the theological school faculties have complete freedom there.

In the Philippine Islands, the Independent Church (known as the Aglipayan church) has called for church cooperation in the islands to resist what it termed both religious and materialistic communism.

Mexican clergymen may now own persona real estate according to a Mexican Supreme Court ruling. All church property in Mexico is owned by the state.

Service Projects

Nashville, Tenn.—In cooperation with the conference boards of education the Division of the Local Church of the General Board of Education sponsors seven enterprises for the purpose of enlisting and training leaders in Christian education in the local church, it was said recently by Dr. J. C. Schisler, executive secretary of the division.

The enterprises and the division staff members responsible for the promotion of each are as follows: Church School Extention Service, Dr. W. McFerrin Stowe; Vacation Church School Extension Service, Miss Ethel Ristine; Field Service for Nursery Work, Miss Emma Jane Kramer; Methodist Youth Caravans, the Rev. Hoover Rupert; Conference-wide Church School Superintendents' Conventions, and Church School Crusade Counselors Program, Charles C. Turner, Jr. and Serivce in Christian Workers School, the Rev. M. Earl Cunningham.

While the division is a service and not a disbursing agency, it does render some financial assistance to these projects, according to Dr. Schisler because they have grown out of the need to provide Christian education leadership for local churches. Dr. Schisler has recently written the executive secretaries of conference boards of education, requesting that they indicate to the division the enterprise or enterprises in which their respective conferences desire to participate. Since careful planning on the part of the executive secretaries and attentive follow-up on the part of the division are involved, it is urged that those interested in taking part in one or more of the projects contact at their early convenience the division staff member who is responsible.

Last year practically all of the church annual conferences engaged in one or more of the division's service projects, it was said at headquarters of the General Board of Education.

Survey of Thought on U.M.T

(Continued from page 63)

way, although Mr. Clark had been asked months ago by certain legislators to do so.

The model training camp recently conducted by the militarists, much on the order of a Sunday school, was a piece of the most clever strategy ever foisted on the American people. Did the promoters think that intelligent American citizens would consider this a typical military training camp? During the war, the liquor interests exploited the American people in every possible way, taking every advantage to flood the camps and surroundings with liquor which was accompanied by nearly every other vice; they surrounded war plants with their joints to impede the urgent work; they took up vast space on trains and ships for booze, space which was much needed for munitions and arms and rations, which no doubt resulted in sacrificing the lives of thousands of our soldiers needlessly. Do the promoters think that these disloyal and brutal interests would desert their hellish business to possibly become chaplains in the future training camps? Well, as the Honorable Clinton N. Howard recently wrote: "We have never known or heard of a brewer or distiller or liquor dealer who was not in favor of peace-time military training."

Compulsory military training is on the agenda of the administration for passage soon in Congress. If the daily papers and the radio managers permit their facilities to be used for putting this program across before the masses are able to act, let them be assured that this fact will later come to the surface and the masses of America will act accordingly.

Approved Evangelists

The Approved Evangelists of The Methodist Church, at the invitation of the General Board of Evangelism, met in a three-day session at Trinity-Temple Methodist Church, Louisville, Kentucky, Dec. 27-29. This was the first meeting of its kind in the history of United Methodism.

A total of twenty approved evangelists attended, and about the same number of pastors from Louisville and the surrounding territory.

Resident Bishop W. T. Watkins of the Louisville Area addressed the evangelists in their first evening session on "Evangelism for This Age," and Bishop Charles C. Selecman, president of the General Board of Evangelism, addressed a mass meeting of the citizens of Louisville, in connection with the Conference, on Sunday afternoon on the home and home religion.

The thirty-six Methodist churches of Louisville opened their pulpits to the visiting evangelists on Sunday, and every Methodist church had one of these evangelists as a guest preacher either at the morning or evening hour.

The Lawrence Lacour Evangelistic Party of Des Moines, Iowa, furnished exceptional talent and musical performances at the three evening services which were open to the general public.

The evangelists effected an organization to be called "The Association of Approved Evangelists of The Methodist Church" with the following officers: Burke Culpepper, Memphis, Tennessee, President; G. P. Comer, Dallas, Texas, First Vice President; E. R. Overley, Ft. Thomas, Kentucky, Second Vice President; Cy B. Hutcherson, Glasgow, Kentucky, Secretary; and James D. Gibson, Ft. Thomas, Kentucky, Treasurer.

Devotionals were led at the two week-day sessions by evangelists Quay Palmer of Waco, Texas, Burke Culpepper of Memphis, Tennessee, and John Paul of Louisville, Kentucky. Guiding the proceedings throughout were E. R. Overley, temporary chairman, and Harry Denman, executive secretary of the General Board.

Messages were delivered from time to time as follows: "Practical Problems of Approved Evangelists," by James D. Gibson; "Evangelists and the Use of Evangelistic Literature," by Geo. H. Jones, editor of the General Board; "Modern Methods of Evangelism," by Lawrence L. Lacour; and "The Mission of The Church," by Roy H. Short, editor of *The Upper Room.*

The next session was voted to be held in Memphis, Jan. 2-9, 1949, and it is hoped that a city-wide revival can be held at that time with the evangelists preaching in the Methodist churches each evening.

The conference concluded with the Monday evening mass meeting with the Lacour Evangelistic Party leading the worship service preceding an address by William Daughtery, lay leader of the Pittsburgh District, who gave an illuminating presentation of evangelism through the centuries and a stirring challenge to an adequate evangelism for today.

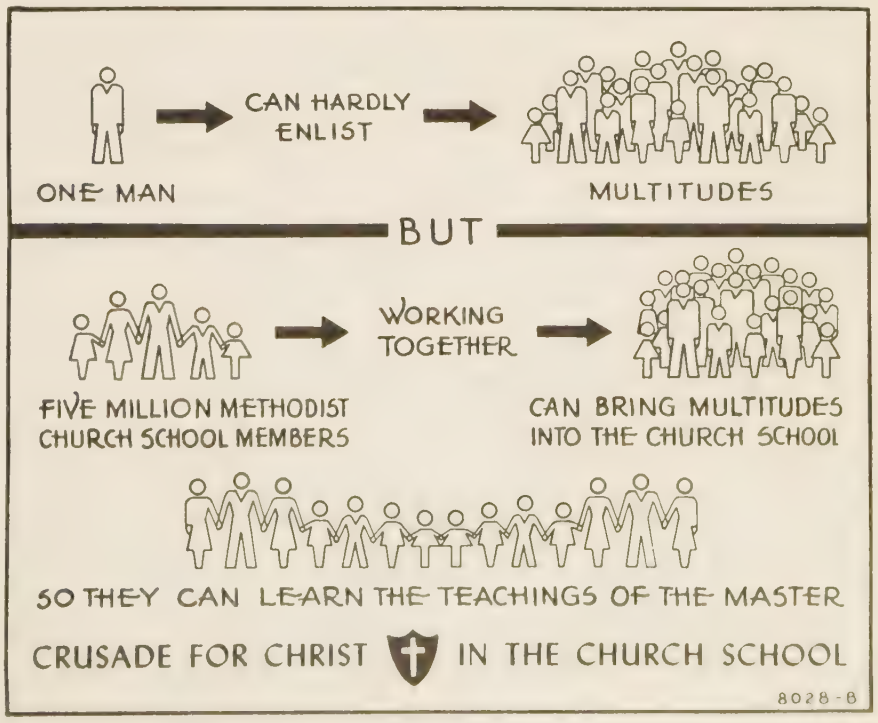
Salary Schedule At Dickinson

Carlisle, Pa.—Dickinson College faculty members are to receive salaries equal or superior to those paid by the foremost educational institutions and comparable to compensation of private industry, it was announced recently by President William W. Edel.

Under a new salary schedule adopted by the Dickinson board of trustees, a minimum of $2,000 will be paid for the youngest instructor and a maximum of $7,000 for full professors. In addition, the trustees authorized the college to match faculty members dollar for dollar, up to five per cent of their annual salaries, in payment of retirement funds under the Teachers' Annuity Association program.

In announcing the new salary classification schedule, President Edel declared that "the only hope for the small college of the future lies in the excellency of its faculty," and that only by offering salaries "at least comparable to the return of private industry" can the "services of faculty members of superior merit" be retained.

The new schedule is effective July 1, 1948 and provides: $4,500 to $7,000 for full professors; $3,500 to $5,000 for associate professors; $3,000 to $4,000 for assistant professors; and $2,000 to $3,500 for instructors. Teaching assistants will receive between $1,200 and $2,000 a year.



R. Emory Beetham

C. C. P. Hiller

In September, 1932, the Rev. Dr. R. Emory Beetham and his noble wife, for they so collaborated in his notable work that we must always think of them together, came to Wesley Church in Salem, Mass., from Ottumwa, Iowa, in an exchange of pastorates. Thus entered into our New England Conference a unique, forceful and gracious personality, whose influence was immediately felt and still abides.

The son of a Methodist preacher, Dr. Beetham was educated in Ohio and at Drew University. He was a missionary at one time in East Africa. He also served churches in Ohio, Pennsylvania, South Dakota, and Iowa. For a time, he was president of a college in Ohio, and when it was united with another, he was made vice president of the larger school. In the last world war, Dr. Beetham served as a chaplain in the A.E.F., and saw active duty overseas. He travelled on many continents, with open eyes and an eager, inquiring mind, and he took many photographs which he used as illustrations for his thrilling lectures. Among his numerous activities, was membership in the Rotarians.

Widely read, personally acquainted with many of the great and the near-great, always close in sympathy to the folks he knew so well, Dr Beetham was a liberal in theology, and a progressive independent in politics, with a planetary outlook on all human problems. Deeply patriotic, a student of history, alive to the dangers of the day, he was a pastor, lecturer, missionary, educator, and friend. To know him was to have your horizons enlarged, to get new light on old problems, and to be uplifted in spirit. His fine speaking voice and virile, dramatic delivery quickly won and then instructed his hearers.

A scant seven years were permitted him in two pastorates in our conference before health conditions forced relinquishment of the active pastorate. However, to the full measure of his strength, he and his good wife continued to help the church and build the Kingdom by sermons, evangelistic meetings, reading, and lectures. Many will long remember his ministry with gratitude

In 1944 he found a home in Daytona Beach, Florida, and continued his service to churches there. He grew more and more feeble, and his seventy-fifth year brought him to the end of his journey on December 4th, 1947. Funeral services were held for Dr. Beetham on December 6th.

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The Shining Hour

(Continued from page 63)

farm; Lincoln could have stayed with his law practice; Churchill could have remained a critic instead of a leader. But had they so chosen each one of them would have missed their "shining hour;" and the world would have been immeasurably poorer.

It may sound like a platitude to say that we are facing a crisis hour in history as we move into this New Year. "Crisis" is a word that has been much used of late. Yet I doubt if any can deny the fact.

In his message to the British people on Christmas Day, King George put it in another way. He said that when the war ended it seemed as if we had reached the top of the hill, but we have discovered at the end of the long, long climb that there is yet another hill, a steeper climb ahead.

History just now seems to be one crisis after another. Whether we shall come through the next depends not only upon those who have stepped out of the ranks into places of leadership but to a far greater degree upon the rest of us—it depends upon whether we have the vision, the courage and the faith needed to match the hour. It depends to a still greater degree on the depth of the good-will in the reservoir that the late Wendell Wilkie spoke about.

The year 1947 is history; the year 1948 is opportunity. It may be, it can be, the "shining hour" for mankind—who knows? Not long before he died, G. A. Studdert Kennedy said that in the last Judgment the most searching question he would have to answer would be this: "What did you make of it?" God is offering us another year, another chance, and with it He is asking us, "What are you going to make of it?" Let's make it our "shining hour!"

The American Race Relations Movement Grows Up

(Continued from page 53)

among social scientists around these issues, such as have appeared in the reception and discussion of Myrdal's "The American Dilemma," arose in these discussions. One experienced delegate made a plea for an *eclectic* approach, using science to its full possibilities but tieing in with ethical and religious resources acquired in the long struggle of man to secure democratic freedoms and justice.

A Wistful Longing For The Dynamic Of Vital Religion

This emphasis was present in many of the discussions. Delegates seemed aware of the frustration and failures arising in their use of the various techniques and approaches now available in this field of race relations. There seemed to be a sort of unexpressed need for something more dynamic than government and law, more persuasive in chan ing human attitudes and conduct tha science.

This need seemed to be a sort of bac ground emphasis. There was occasion wistful reference to the value of moral co victions and a dynamic public conscience race relations. But few carefully thought o statements of the positive value of such fa ors in this race relations movement we made. Not many denominational or chur agencies were represented among the de gates. The influence of the Christian church and Jewish synagogues seem to have reced into this elusive background as over agai their position in the earlier days of t movement. This fact ought to be a ch lenge to the moral and religious leaders the nation. Such a movement as this, de ing as it does with the deepest hun motivations will certainly not achieve accepted goals without the dynamic pov of vital religion. One speaker said, "T task of the minister in the field of race re tions is the hardest as he has to find ways make Christianity vital in the processes organized religion."

Here then is a clarion call to the mi and religious leaders of America. This r relations movement has grown up. It nearing maturity. It seems to be accept and stressing secular emphases, apart fr vital religion. It is in danger of being se larized. Government agencies, civic grou and scientific forces are active in its pres leadership. It needs the cooperation hearty backing of the religious leaders America as it grows to full maturity.

This race relations movement is Ameri answer to the poisons of the New Rac that now infiltrate into the web of hu relations in American communities. It fail to rid our American life of this insid cancer if it lacks the vital and impel motivations of the Christian faith.

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Six Months Travel

Edmund H. Babbitt

Following eighteen years in the pastorate and six years in the superintendency of the Grand Rapids District (Michigan), I have been educational director and associate secretary of the Board of Hospitals and Homes for six months. From this vantage point I can look back over the past years in retrospect. As one fresh in the field of connectional work, I can see my new job with certain insights.

In the nearly twenty thousand miles I have traveled by rail I have learned that our country is not going to be saved by the people who are in the Pullman lounging cars of America. They may be good people and they may have money but frequently they give evidence of a deject poverty in everything but money. Prosperity worketh sophistication, sophistication worketh secularization, and secularization worketh Godlessness. We may be sorry for the children of the poor, but we can justly be more sorry for the children of the rich. It would be disheartening to think for a moment that all mothers in America are like the women in lounge cars and all fathers are patterned after the traveling bar type.

I have learned that the country is not as large as I thought it was. Within the last forty-eight hours I was seated in a diner when the train stopped on the main street of a small town in southern Michigan where I served as pastor for four years. As I looked down the main street I well remembered the times when the little world of that community was my world. I was happy in it even though now it seems small. As I travel across the nation in my work I am aware of a widening horizon and a shrinking of my concept of the nation. It is as if I had gone higher and higher in a plane until at last the whole USA could be seen. And it is not as big as I thought it was.

After being in the district superintendency I now have opportunity to see that phase of our church system in operation in other parts of the nation. I am more than ever convinced of its soundness and efficiency. Of course it is no more effective than the men who occupy the office. But given virile, consecrated leadership the church ought to go forward with our episcopal government plus the superintendency. I hold no fear that the church will become too heavily loaded with superintendents. That will always take care of itself as districts become larger.

The wider become my contacts with the top-flight leadership of our church the more convinced I am that we are in good hands. As I come in contact with our best leadership I find myself instinctively saying, "Thank God for tall men like these. Tall men who are Christians." For some time I have believed that if our church falls in its God-given task in a tragic day when the church is desperately needed that failure will not come because of our top leaders. I still hold that belief.

It is stimulating to see how genuine is the desire of these leaders to lead and not to drive. I cannot think of a person I have met who is in a position of leadership and has not been teachable, realistic, genuinely desirous of being helpful. These men (the overhead leadership of our church is largely male) try to keep close to the grass roots. They do not want to run the church from a swivel chair in New York, Chicago or Nashville. They are constantly seeking new techniques to make the Gospel work successful. They are open to criticisms and suggestions. They are always trying to learn about the great work of the church.

I have observed that many of our lay people and not a few of our clergy know so little about the church. One of my colleagues was riding on a train going to a city to visit a Methodist hospital. By accident he became engaged in conversation with a leading businessman who lived there. The man was surprised to learn that The Methodist Church was in the hospital business. And when he learned that the hospital in his home town was a Methodist hospital, he was one member of The Methodist Church who was so completely surprised that he was speachless. Not only do our people need inspiration to practice Christianity daily, but they also need a certain body of truth about the work of the church and how they can fit into it. Through its institutions and agencies the church is at work in a democratic fashion.

I am more convinced than ever of the moral breakdown of society. Life needs a new tone. Millions of people are working day and night to get more money to buy more land to raise more corn to fatten more pigs to get more money to buy more land to raise more corn and on—and on—and on. Life is an endless series of petty events which have to do largely with getting. The motives of millions is small. Many people are little people; frustrated, bewildered, dazed; they go through life like squirrels caught in a cage.

The hope of the world is in the church. With all its faults and shortcomings the Christian church has the most of everything important to offer to Mr. Average Man. It will provide him with purposeful living and the technique to achieve it. It will give him security which the world knoweth not of.

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will empower him to keep his feet on the arrow path of the good life. By precept and xample it will ever seek to lead him into ne love of God. It will constantly challenge im to new heights of experience. Of course Christ is the hope of the world, but Christ s found in the church.

The Science of Dying

(Continued from page 57)

ut one growing thing in a garden is by lanting another kind of growing thing.

Knowing how to die does not make the olk who practice it gloomy and forbidding. On the contrary, it creates people who are ar more joyous than the rest of humanity ecause they are more capable of handling ife. Knowing how to die to self is the best vay of knowing how to live here and hereafter. It produces the best kinds of saints, vhom William Law called "dying men." Dying men they are, putting to death the leeds of the lower self; but they are also efreshing fountains of Eternal Life.

Interview with C. S. Lewis

(Continued from page 61)

ought to look." This C. S. Lewis had little n common with the austere recluse pictured n standard reports. I doubted his haste to lock himself in his rooms when a woman was known to be trespassing on the Magdalene Quadrangle. I thought at once of the chaste but earthly romanticism in the closing chapters of "The Hideous Strength."

But how, I enquired at parting, had Lewis managed to get so much done? Had there been a hallowed daily period upon which intrusion had not been tolerated? Quite the contrary, he said. He had had to write by snatches, between walking the dog and peeling the potatoes. England had too few housekeepers, and his aged mother required considerable care. There had been no mythological bachelor's retreat into an ivory tower, but the complex responsibilities of a willing, but occupied, domestic.

Methodist "Standards" Of Marriage

(Continued from page 61)

the young people thought ten days would be better, but five days constituted the minimum proposal and not one of the forty-odd college youth present opposed that minimum requirement.

3. That if neither of the candidates for marriage be known to the officiating minister, a letter of introduction be required from the pastor of at least one of them or at least from a minister acquainted with one of them.

4. That when notice of intention to marry is given to the minister he be required to give the couple a copy of the manual on marriage and as far as possible to satisfy himself that they are prepared for geniune Christian marriage before he conducts the ceremony.

It may be protested that such changes would reduce the number of marriages which Methodist ministers would perform. To this objection our young college Methodists replied:

1. It would be better not to give the church's blessing to marriages contracted by persons unwilling to receive her instruction or to pay her the respect even of five days' notice of intentions.

2. Other churches would soon see the wisdom of this policy and formulate similar standards.

3. Because such marriage would mean more and would establish a superior record of success, young people who earnestly sought to realize the best that marriage had to offer would eagerly welcome this more distinguished ceremony under a religious sanction which meant something.

There may be some person or organization within The Methodist Church that has worked out a complete formulation of standards. The Federal Council of Churches is equipped to give valuable assistance. In any event the coming General Conference should set machinery in motion for action on this problem.

No other task of our common social life is so widely conceded to be the church's primary responsibility as the sanctifying of the marriage bond. No thoughtful Methodist who is acquainted with our present matrimonial practice can be satisfied with the way in which we are discharging this responsibility. The time to improve is now.

China Methodism Greets Americans

From Soochow, South China, where the centennial of the arrival of the first missionaries of the former Methodist Episcopal Church, South, is now in progress, the Board of Missions and Church Extension has received the following cablegram signed by two bishops presiding over the sessions:

"Facing another century amid pressing dangers and unprecedented eagerness of people for the leadership which the Christian church can bring them, China Methodism in first century observance in Soochow sends grateful greetings to American Methodism in thanksgiving fellowship and rededication.

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Rumanian Church Leaders Take Oath

BUCHAREST (RNS) Religious leaders from all parts of Rumania came here to take an oath of allegiance to the new republic, following the abdication of King Michael. Among them were representatives of the Roman Catholic, Greek Catholic, Orthodox, Baptist and other Protestant Churches.

The churchmen took the oath in the presence of the Minister of Cults, the formula of allegiance being the same as that used by state employees. In some cases, religious leaders added additional assurances of fidelity to the new government.

Roman Catholic Bishop Alexandru Cisar was quoted by the press as stating after he had taken the oath: "On this occasion, permit me to say that Catholics of all rites are, and will remain, loyal and conscientious citizens, respecting authority and the laws, fulfilling our duty before God and the state."

Similar statements were made by Greek Catholic representatives from Blaj, Cluj and other areas. From Cluj also came the leader of the Baptist Union, who joined a representative of the Seventh-day Adventists in taking the oath of allegiance.

Both the Baptist and Seventh-day Adventist sects were persecuted during the Nazi-controlled Antonescu regime, but were given official recognition during the latter part of the war, together with a number of smaller Protestant groups.

Dr. Holmes' Permit Withdrawn

NEW YORK (RNS) Withdrawal by the State Department of a military permit to visit Japan granted to Dr. John Haynes Holmes, chairman of the board of directors of the American Civil Liberties Union, has been protested by the union.

In a letter to Secretary of State George C. Marshall, the union said inquiry had revealed that "the military permit had been withdrawn by the State Department on the basis of some reported speech by Dr. Holmes in India." Dr. Holmes is pastor of the Community Church here.

"It seems to us incredible," the union protest said, "that a man of Dr. Holmes' high standing, whose public activities have been so well known for years, should be subjected to any such discrimination on account of undisclosed reports of a speech."

The union said the permit had originally been granted by arrangement with General Douglas MacArthur. Dr. Holmes, it said, planned to visit Japan for several weeks, following a stay in India where he had been given a series of lectures under the Watumul Foundation. Dr. Holmes is now in Honolulu.

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